

Pam.
N.H.
Negroes

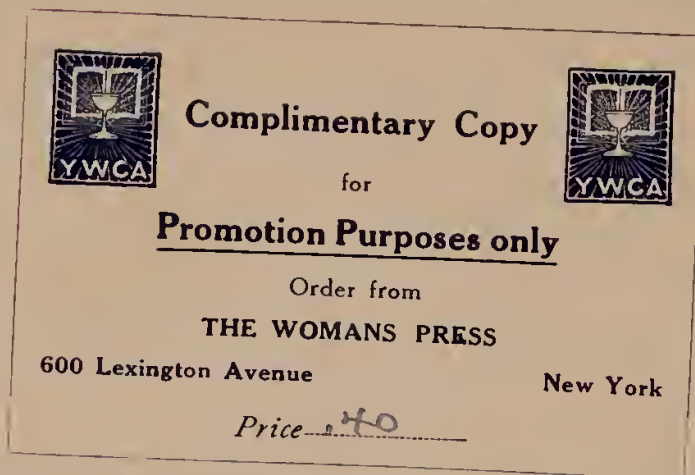
Y.W.C.A.

OUTLINE FOR DISCUSSION COURSE
on
RACE RELATIONSHIPS
in the
UNITED STATES

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Outline for
Discussion Course on Race Relationships
in the United States



Prepared by the Student Department of the National Board in response to a request from students in many regions for study and discussion material on the subject of relationships between the white and colored races in the United States. It has been compiled by a group of student secretaries of the Young Women's Christian Association in the hope that it will stimulate a study of Jesus' relationships with men and press all who use it into a searching scrutiny of their own ideals and practices of brotherhood. It is not exhaustive and should therefore serve only as a starting point for the study of thoughtful students.

OUTLINE FOR DISCUSSION COURSE ON
RACE RELATIONSHIPS IN THE UNITED STATES

SECTION I.

1. Why is brotherhood such a popular idea to-day?
2. Do you believe that the brotherhood idea is a rational conception of society?
3. Would you find it easier to live in a "society of brothers" or in a class or caste built society?
4. Is brotherhood a more useful idea for the individual or for the group?
5. What was the mind of Jesus on brotherhood? (See Appendix)
6. Did Jesus act as if he thought all men his brothers? (See Appendix)
7. What responsibility would you expect the Church to have taken if it had followed the teaching of Christ?
8. Wherein has it taken this attitude? In its missionary enterprize? In its industrial, international, martial, interracial enterprizes?
9. What do you expect would be the attitude of a follower of Jesus?

As Christian students many of us are affiliated with the World's Student Christian Federation.

10. What does membership in an organization imply?
11. What connection is there between public avowal and one's personal faith and conduct?

Among the findings of the World's Student Christian Federation meeting at Peking, April 1922 are the following:

"(f) That there be a deeper realization of the importance of making Jesus' principles prevail in all phases of the life of the colleges and universities themselves.

"(g) That each movement within the Federation emphasize in its conferences those aspects of international and interracial questions which most affect that nation."

12. What international and interracial questions most affect our nation?

Chinese statement: Mr. Hsu, a Chinese student doing graduate work in this country, spoke at a meeting in New York City called by the World's Student Christian Federation Committee to discuss the way the United States might hasten international brotherhood and racial understanding. Mr. Hsu said that people of his own and other lands think that the citizens of the United States must first frankly face and be willing to solve the relationship of the white and colored races in their own country before their interest in and suggestions on international brotherhood will be taken seriously by persons of other nations. Mr. Hsu spoke most feelingly and reflected the opinion of other foreign students who have seen our working relationships in this country.

13. How does this problem involve the question of brotherhood?

SECTION II.

In keeping with Mr. Hsu's suggestion, let us consider frankly existing relationships in the United States to-day.

Education

1. How general is illiteracy in the United States? (Appendix)
2. What is the distribution of illiteracy in the United States? (Appendix)
3. What are the educational facilities for the Negro? (Appendix)
4. What is the comparative expenditure for white and colored education? (Appendix)
5. What are the conditions in your state and community?

Recreation

"Recreation is indispensable . It has two functions: it develops the individual in his individual capacities, and also develops him in his social capacities. Good recreation will provide ample opportunities for the development of cooperative habits. There are periods and occasions when individual development should be sought through recreation. The social habits are more difficult and are essential to harmonious adaptation. Recreation is one of the most useful means for socializing human behavior".

Woman's Foundation for Health.

6. What are the Negro's opportunities for recreation as to parks, playgrounds, places of amusement, both North and South? (Appendix)
7. Where places of amusement are open to Negroes, compare the conditions under which they may attend with conditions required of whites. (Appendix)
8. To what degree may they use the facilities of parks and playgrounds where mixed? (Appendix)

Housing

9. What sections of cities do Negroes usually inhabit? (Appendix)
10. Compare conditions among whites.
11. What is the civic responsibility in this matter?
12. How are attempts of Negroes to better conditions met? (Appendix)

Travel

13. What are travel conditions among Negroes North and South: street cars, trains, buses? (Appendix)
14. What is the relation between law and practice?
15. How are attempts by Negroes to better travel conditions met?

Labor

16. What is the relation of hours and wages to standards of living?
17. What percentage of Negroes fill skilled and unskilled jobs? (Appendix)
18. What were the results in skilled work when given a chance during the war? (Appendix)
19. What is the relation of the Negro to labor organizations? (Appendix)
20. What is the stand of the American Federation of Labor? (Appendix)
21. What conditions do Negroes have to face in attempts to secure adequate employment? (Appendix)

Ballot

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude." Constitution of the United States 15th Amendment, Section I.

22. What is the relation of the ballot to citizenship?
23. What does the Constitution provide for all citizens? (Appendix)
24. Where is Negro most refused the ballot? (Appendix)
25. Discuss the relation of citizenship rights to personality. (Appendix)
26. If one group has power to refuse citizenship rights to another group, how does it affect each group? (Appendix)
27. What is the practice in your own community in regard to disfranchisement?

Law

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Declaration of Independence.

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." Constitution of the United States Amendment 14.

28. Compare the enforcement of law with regard to black and white as regards:
 - a. Conditions of arrest
 - b. Justice in the courts
 - c. Penalties
 - d. Peonage system
 - (a. Before trial can be held.
 - e. Infliction of punishment by mob-
 - (b. Before sentence can be carried out.

(Appendix)

29. What is the effect of mob violence on a community? (Appendix)

Public Opinion

30. How does the press affect public opinion? (Appendix)
31. What is the type of publicity regarding the Negro as to space, truth, kind, in the press of the country? (Appendix)
32. Do rumors play any significant part in public opinion? (Appendix)
33. What is the significance of myths as instruments of opinion-making? (Appendix)
34. Does propaganda have any place in the manufacture of public opinion? What kinds of propaganda are there directed against the Negro? (Appendix)
35. Consider as propaganda the following:
 - a. Usual jokes and cartoons about Negroes.
 - b. Advertisements in which he is caricatured.
 - c. Spelling of Negro with little n.
 - d. Use of "darky", "nigger", "negress".
 - e. Refusal to address a Negro as Mr., Mrs., Miss.
36. Discuss organized propaganda as illustrated by the Ku Klux Klan.

SECTION III

37. Do the practices just described square with our ideal of brotherhood? Are they expressions or denials? How?
38. Try to square lynching, mob violence, disfranchisement, present educational facilities, travel, labor, recreation, and current public opinion.
39. Why do they not square?
40. Upon what assumptions have these practices taken place?
41. Do these assumptions hold in the face of Jesus' conception of personality?
42. Do any peoples who call themselves Christian cling to these assumptions?
43. In the light of all this discussion, what is the attitude a follower of Christ must take?

SECTION IV

The following are suggested as questions which may be of help to students as they think through the question of one's responsibility as an individual in establishing a real brotherhood of men.

1. Face the need to-day for individuals who will give all their time and being for the betterment of the human race. Face this as a way to depth of fellowship.
2. Face our need as students for a living interest in some problems of which we are ourselves a real part.
3. Granted that considered purely on its human side brotherhood seems impossible, face how, when God comes in to transform, there can be a consummation of his plans for mankind.
4. Do we believe, theoretically at least, in the solidarity of the human race?
5. Do we see the unity of the race through the way of Jesus Christ? How?
6. Study the Sermon on the Mount. As you see Jesus' mind, do you find a place for race prejudice?
7. Christ prayed that we might be one "even as He and his Father are one." Was his a vain hope? Where did Paul get his conception that every diversity could be fused into rich unity in Christ?
8. If we know Christ what does it do to our ability to understand people?
9. Does knowledge of Him help one to understand not only limitations but capacity and power?
10. Are there individuals who will "storm the universe" to make the vision of brotherhood good?
11. Where is it hardest to practice brotherhood?
12. Which counts most in the long run - a practical detail met as Jesus would meet it, or the holding of a theory? We may easily answer; "The former"; but how do we act?
13. Am I bound to change my personal attitude toward the Negro? Must I seek to change the attitude of my family, my associates, my community?
14. Must I not seek the acquaintance of Negroes who are steady, honest, intelligent, though not necessarily learned?

15. Must I not be prepared to persist in my desire to know such people even though they meet my initial advances with suspicion?
16. Must I not seek to know more than one type of Negro, remembering that I can pick out no single Negro or group of Negroes and say "this" or "these" are typical?
17. What do terms such as "nigger" and "darky" express of one's attitude?
18. Should I ever allow myself to be a party to the spread of propaganda against him in schools, colleges, public conveyances, places of amusement?
19. Am I willing to follow Jesus, and to live his way of life, regardless of the consequences to myself?
20. What personal equipment do I as an individual need if I am to help?
- a. Self-mastery? For any task worth doing?
 - b. Fearlessness to stand against public opinion? The love of Jesus is a revolutionary force when used as a guiding principle in practical affairs. "God is the strength of my life, of whom shall I be afraid?"
 - c. Open-mindedness? What does it do to my mind and spirit to be closed?
 - d. Honesty? Am I honest if I fail to face the facts and base my actions upon them?
 - e. Will?

"Grant us the will to fashion as we feel.

Grant us the strength to labor as we know.

Grant us the purpose ribbed and edged with steel

To strike the blow.

Knowledge we ask not, knowledge thou hast lent;

But Lord, the will - there lies our better need.

Give us to build above the deep intent

The deed, the deed."

APPENDIX

I.

5. Luke 10:27-37, Matt. 15:21-28, Mark 3:35, Matt. 5:23-24, Gal. 3:26-29.
6. Matt. 9:9-13.

II.

1. Total number of illiterates in United States, 10 years of age and over was 4,931,905 out of a total population (10 years of age and over) of 82,739,315. (U.S. Census, January 1, 1920)
2. See World Almanac for 1923, page 376.
" Negro Year Book, 1921-22, page 240-242.
3. (a) Haynes: The Trend of the Races, pp 49-52.
(b) T.J. Jones - Bulletin 1916, No. 39, Department of the Interior. Bureau of Education, pp 9-26.
(c) Negro Year Book, pp 238-240.
(d) Years it would take Negro child to complete an elementary course on basis of a nine months' school year:

State	Days schools are open.	Average days a child attends	Years it would take to complete elementary course.
South Carolina	73	51	28.2
Alabama	114	70	20.6
Arkansas	112	73	19.7
Texas	130	76	18.9
Louisiana	114	79	18.2
Florida	111	83	17.6
North Carolina	127.4	81.8	17.5
Tennessee	115	85	16.9
Kentucky	120	88	16.4
Georgia	132	88	16.4
Oklahoma	140	88	16.3
Maryland	163	91	16.0
Virginia	143	93	15.4
West Virginia	136	108	13.3

(o) The Negro in Chicago, pp 234-271

(f) "One leading Negro educator in a southern state said: 'The thing hardest for me to understand about some of my white friends, men whom I know intimately to be men who are square and liberal in all my dealings with them, is their willingness to go into a meeting and agree to take public school funds rightfully belonging to Negroes and appropriate them for schools for white children. How those men can square their action with their conscience is more than I can square with my belief in their integrity.'"

Haynes: The Trend of the Races, p. 48.

4. Bulletin 1916, No. 39, Department of Interior, Bureau of Education, pp 10-12.

Haynes: Trend of the Races, pp 50-51.

Negro Year Book, 1921-22, pp 238-240.

6,7,8. The Negro in Chicago, pp 271-297.

In the South, even less provision is made for recreation than for education. Note scarcity of playgrounds, parks, and recreation equipment of the schools maintained by public funds.

With what freedom can the Negro in the North use the public facilities for recreation: parks, playgrounds?

There is a growing tendency in the North to group Negroes together in places of amusement, resulting in virtual segregation.

In the border states, particularly of the Middle West, no provision for amusement is made at all, except as they themselves supply the need.

In the South, the sections reserved for them are illy ventilated, poorly supplied as to seats, inadoquately lighted, and not kept clean. A side entrance too often opening from an alleyway, is usually provided.

(Personal experience)

9. (a) "The public facilities of Negro neighborhoods, such as well-paved, lighted, and cleaned streets, properly collected garbage, sewage connections, and police and fire protection, are as a rule more striking by their absence than by their presence. The red light districts of whites, in cities that have them, are often allowed to locate within or near the Negro neighborhood and the heads of Negro homes cannot prevent their proximity."

Haynes: The Trend of the Races, p 45.

(b) The Negro in Chicago, pp 152-230 (especially 184-194 for physical aspects).

12. The Negro in Chicago, pp 113-135.

13. "Race friction is perhaps more frequent in street cars and railroad trains than in any other public places. To reduce this friction and remove causes for just complaint from colored passengers we call your attention to: (1) seating accommodations on street cars; (2) unsanitary surroundings, at stations and on trains; (3) toilet facilities at stations and on trains; (4) difficulty in securing tickets, pullman accommodations and meals; (5) abuse of rights of colored passengers by train crew and white passengers occupying seats while colored passengers stand, smoking, profane language, overcrowding; (6) as corrective measures we suggest provision of equal accommodations in all public carriers and courteous treatment at the hands of street car and railway officials, for all passengers."

Statement issued by Southeastern Federation of Colored Women's Clubs, (Atlanta, Georgia, June 1921) to white women of South.

The Negro in Chicago, pp 85-86.

16 - 21. The Negro in Chicago, chapter VIII., pp 357-435.

The Negro in the South: DuBois and Washington, chapter 3.

The Negro in Our History: Woodson, pp 334-337.

The Trend of the Races: Haynes, pp 45,46.

The Negro Year Book 1921-22, pp 313-317.

17. The World To-morrow, March 1922.

18. The Negro in Chicago, pp 377-378.

19. The Negro in Chicago, pp 403-435

Negro Year Book 1921-22, pp 34,35,316

23. Dates of rojection by the southern states of 14th amendment:

Texas	- Oct.13,1866	South Carolina	- Dec.20,1866
Georgia	- Nov. 9,1866	Kentucky	- Jan. 8,1867
Florida	- Dec. 3,1866	Virginia	- Jan. 9,1867
Alabama	- Dec. 7,1866	Mississippi	- Jan.25,1867
N.Carolina	- Dec.13,1866	Louisiana	- Feb. 6,1867
Arkansas	- Dec.17,1866	Delaware	- Feb. 6,1867
		Maryland	- Mar.23,1867

Negro Year Book, p 175.

24. Suffragist, November 1920.

Georgia. Wholesale discrimination was the rule, keeping out white women in order to debar the colored.

In South Carolina, where aid was given by the Ku Klux Klan, well educated, respectable colored women were prevented from registering because of their inability to answer such questions as:

"Explain a mandamus." "Define Civil Code." "If presidential votes are tied, how would you break the tie?" "How much revenue does the Baptist Church pay the state?" and so forth.

A Norfolk Virginia daily paper said in an editorial that a law should be enacted by the Legislature of Virginia against the passage of the Woman Suffrage Amendment which could be so manipulated as to allow any white man to vote unless an idiot and to prevent any Negro from voting even if a graduate from Harvard.

New York Tribune, November 4, 1920.

"Two Negroes were burned to death and one lynched in an election riot at Ocoee, Florida, yesterday, 12 miles south of Orlando. One Negro woman was among those burned to death, but no children."

25. Voting record of five southern states - 1920 Census:

Arkansas	-	18.8 %	of population	voted
Georgia	-	9.2 %	"	"
Mississippi	-	8.2 %	"	"
South Carolina	-	7.0 %	"	"
Virginia	-	18.0 %	"	"

In some southern states where the Negro is allowed to vote, his ballot is marked and not counted.

(Personal experience)

The Common School and the Negro American, pp 115-117.

26. The Negro in Chicago, p 500, No. 4.

Negro Year Book 1921-22.

"We regard the ballot as the democratic and orderly method of correcting abuses and protecting the rights of citizens; as the substitute of civilization for violence. As peace loving, law-abiding citizens, we believe

the ultimate and only guarantee of fair dealing and justice for the Negro as well as the wholesome development of the whole community, lies in the peaceful, orderly exercise of the franchise by every qualified Negro citizen. We ask therefore that white women, for the protection of their homes as well as ours, indicate their sanction of the ballot for all citizens as representing government by the sober, reasoned, and deliberate judgment of all the people."

Statement issued by Southeastern Federation of Colored Women's Clubs, Atlanta, Georgia, 1921, to white women of South.

27. The Negro in Chicago, pp 499-500, Nos. 2,5,9.

28. a. "In almost all of the investigations as to the crime of the Negroes the evidence is ex parte. No man should be condemned as a criminal merely on the testimony of his enemies. In the matter of criminal statistics of the Negro the evidence is always questionable, for the white man is the sole judge. He makes the arrest, determines the guilt of the Negro, and applies the penalty. Just as during the days of slavery, prejudiced masters spoke of the crimes of their slaves and branded free Negroes as pariahs of society, so now we hear the same concerning the Negroes. In other words, all of this evidence is from those persons who, making desire the father of thought, have issued statements without evidence to support them. Such so-called statistics of the whites adversely critical of the Negroes, against whom they are intensely prejudiced and to whom they have denied the rights and privileges of men, are worthless in seeking the truth."

Woodson: The Negro in Our History, p.340.

b. The Negro in Chicago, p. 329, 2nd paragraph.

c. The Negro in Chicago, p. 85, bottom.

d. Dorsey Pamphlet - by Ex. Gov. Dorsey of Georgia.

Negro Year Book, pp 65-67.

e. "The custom is for an employer of labor to pay the fine imposed, and to make an agreement with the offender that he will work out the amount of the fine at a rate of perhaps 50 cents a day. The offender is charged for rations or other food, money or clothing advanced by his employer. The result generally is that the victim gets deeper and deeper into debt and peonage results. Under the contract labor law of 1903, the planter is able to hold these convicts, and throw them back into jail upon the slightest infraction of his command, and in due course have another fine imposed." Ibid p 67.

f. Race Adjustment: Kelley Miller, pp 59-89.

Negro Year Book 1921-22, pp 354-360, 71,72.

World Almanac, pp 352-353.

A.

LYNCHING BY STATES

Year	Ala.	Ark.	Fla.	Ga.	Ky.	La.	Miss.	Mo.	N.C.	Okla.	S.C.	Tenn.	Tex.	Va.	W.Va.
1882	5	3	2	3	6	5	3	3	0	0	6	2	10	2	1
83	4	7	1	5	4	3	10	2	2	1	3	6	13	1	0
84	3	6	2	5	6	5	10	3	3	0	1	0	15	5	2
85	5	12	5	9	4	3	16	10	5	7	4	12	43	4	2
86	6	4	9	6	8	6	17	4	2	14	4	8	17	2	3
87	5	8	4	4	7	9	14	2	5	5	7	7	15	1	6
88	11	2	2	12	7	8	10	3	10	6	2	7	15	4	1
89	7	8	0	11	8	8	24	8	4	10	12	8	14	7	6
90	6	4	3	16	5	7	12	1	2	3	3	6	21	6	3
91	25	12	10	11	10	29	23	2	2	2	1	13	16	5	2
92	24	26	8	14	10	27	15	6	5	7	4	22	12	7	5
93	25	11	7	15	11	19	15	5	3	12	13	14	8	12	0
94	19	10	8	20	20	15	16	5	1	13	4	15	12	7	2
95	16	9	12	14	15	4	13	3	1	11	6	11	24	3	0
96	13	4	10	8	8	24	6	6	1	11	4	14	7	0	1
97	18	10	11	14	7	13	15	5	4	4	6	7	24	5	0
98	11	17	1	12	6	9	14	5	4	5	14	6	3	4	1
99	6	11	6	26	3	13	14	3	3	1	1	4	7	1	1
1900	8	6	9	16	1	20	20	2	3	0	2	7	4	6	2
01	16	5	7	13	6	14	18	6	1	3	5	11	12	2	1
02	5	6	4	9	8	10	10	6	3	2	3	5	6	4	5
03	5	9	8	12	2	10	17	4	1	3	7	5	7	0	0
04	6	17	4	15	4	3	18	0	1	1	5	2	5	3	0
05	3	5	1	11	4	4	17	1	1	0	3	3	11	1	0
06	6	5	6	6	1	8	12	3	4	4	4	2	6	0	0
07	11	3	0	9	1	11	13	0	0	2	2	2	4	0	0
08	4	2	8	16	9	8	20	0	1	0	1	9	18	0	0
09	8	3	8	15	4	11	7	1	1	5	3	0	12	1	1
10	8	9	17	12	1	4	5	2	0	2	2	2	7	1	0
11	2	3	7	21	8	4	5	2	0	5	1	4	4	0	1
12	8	3	5	12	0	8	6	0	1	1	7	5	3	1	0
13	2	2	4	10	3	6	9	1	1	4	2	1	5	0	0
14	2	1	4	2	0	12	12	1	1	3	4	1	6	0	0
15	9	5	5	18	5	2	9	2	0	3	1	2	5	0	0
16	1	4	8	14	2	2	1	1	2	4	2	3	9	0	0
17	4	4	1	6	2	5	1	0	0	1	1	3	6	1	0
18	3	3	2	18	1	9	6	0	2	1	1	4	10	1	0
19	7	12	5	21	0	7	12	2	4	0	1	1	4	0	2
20	7	1	7	9	1	0	7	1	3	3	1	0	10	1	1
21	2	6	6	11	1	5	14	1	4	0	5	1	7	1	0
TOTAL	336	278	227	481	209	370	486	112	91	159	158	235	437	99	49

World Almanac, 1923, p. 352

B.

CRIME

	CAUSE OF LYNCHING 1889-1921				CLASSIFIED		
	Homicide	Felonicus assault	Rape	Attempted Rape	Robbery & Theft	"Insults" to white persons	All other causes
1889	51	5	34	4	19	---	63
1890	25	2	26	2	5	---	67
1891	52	2	38	2	28	---	70
1892	88	4	37	12	38	2	74
1893	56	2	34	4	10	2	92
1894	73	2	42	10	16	6	41
1895	71	1	29	13	20	1	36
1896	42	9	29	6	14	---	31
1897	68	5	25	9	23	2	34
1898	74	5	11	7	8	2	20
1899	56	---	5	6	6	---	34
1900	43	10	18	13	7	---	24
1901	48	9	21	18	21	1	27
1902	43	7	19	11	1	---	15
1903	53	8	16	7	---	1	19
1904	36	4	14	6	1	2	24
1905	34	4	15	4	2	---	7
1906	24	7	16	14	1	1	9
1907	20	7	13	11	4	1	7
1908	50	10	14	6	4	3	32
1909	28	12	3	18	1	3	5
1910	38	6	16	8	2	2	2
1911	37	4	9	6	1	4	10
1912	37	6	10	2	1	3	5
1913	20	11	5	5	2	1	8
1914	30	8	6	1	1	---	6
1915	26	10	11	---	9	3	8
1916	20	7	3	9	8	2	5
1917	6	2	7	5	2	2	14
1918	28	2	10	6	2	---	16
1919	28	3	9	10	1	6	26
1920	22	9	15	2	---	3	9
1921	19	7	16	3	---	3	16
Total	1356	190	576	231	258	56	856

New York Year Book

NOTE: "Insults" include 'back talk,' and quarrelsome language with white persons, resulting in lynching. In 'all other causes' are included fighting with whites over matters not concerning women alleged to have been attacked." World Almanac, 1923, p 352.

"Of all lynchings from 1889-1922 only 16.6% were for rape and all of these charges were not proven."

N.A.A.C.P. Files

Negro Year Book, pp 68-71

GROWING PUBLIC OPINION AGAINST LYNCHING

On December 4-6, 1922, representative white women from thirteen southern states, all of them officials of the Woman's Missionary Council or Conference of Social Service Superintendents, M.E. Church, South, conferred at Atlanta, Ga. After a three day discussion of Negro life and race relations they issued a vigorous address to the public relative to lynching, declaring that the failure of the Dyer Anti-Lynching Bill "has thrown the whole responsibility back upon each state for removing this hideous crime" and demanding that the authorities of the several states make good their claim proving their competence to abolish mob violence and lynching. The resolution also called upon the people of the several states and upon the pulpit and the press to join in an effort to end this "barbarous practice". Official colored church bodies in the South have met this declaration with expressions of approval and gratitude.

On December 7, the Georgia Baptist Convention (white) in Atlanta adopted an extraordinary resolution, which included the following: "The perpetuity of free institutions is conditioned upon obedience to law and proper respect for constituted authority. The most barbarous, heathenish and unchristian form of lawlessness with which we have to deal is lynching, or mob violence. It is a cancer on our body politic, and a disgrace to our Christian civilization. How any man can muster enough audacity to claim Christianity, and join a mob and assist, or even approve, the murderously taking away of human life, no matter on what pretense or reason, is incomprehensible and preposterous."

Growing Southern sentiment is also indicated by the newspaper comment on the failure of the Dyer Anti-Lynching Bill. The Charleston POST said: "The Dyer Bill is a symptom of which the States would do well to take serious account. The crime of lynching is a disgrace and a danger to the nation, and the States must find a way to put an end to it. If they do not show their capacity to deal with this evil, ultimately some measure of the general character of the Dyer Bill will be enacted by a stretching of the Constitution." The RALEIGH NEWS AND OBSERVER said: "Our representatives were right in holding that the South would itself protect its Negro population and that the law was unnecessary. It is incumbent upon us to show that they were right in that representation." The ATLANTA CONSTITUTION said: "The Dyer Bill has failed of enactment, but if lynching and mob outlawry is permitted to continue to shock the conscience and sensibilities of the American people from time to time, it is as certain as the coming of to-morrow that sooner or later a means will be found whereby the forces of federal law will be invoked to put an end to it."

Race Relations Number of Information Service of Federal Council
of Churches.

29. *Punch* "The continuance of lynching is the greatest menace to good will between the races, and a constant factor in undermining respect for all law and order. It is our opinion that mob violence incites to crime rather than deters it; and certainly it is less effective in discouraging crime than the watchful, thorough and deliberate processes of a fair and just trial. Toward the suppression of this evil, we appeal to white women to: (1) raise their voices in immediate protest where lynching or mob violence is threatened; (2) encourage every effort to detect and furnish the leaders and participants in mobs and riots; (3) encourage the white pulpit and press in creating a sentiment among law-abiding citizens and urge outspoken condemnation of these forms of lawlessness."

Statement of Southeastern Federation cited above.

30. "We cannot escape the conclusion that the press is the most powerful institution in this country. It can make men, it can destroy men. It can conduct crusades, it can put an end to crusades. It can create propaganda; it can stifle propaganda Despite theoretical laws which restrain abuses of the Press, so determined are the American people that its freedom shall not be abridged that they have written into the Constitution of the United States (Amend. I) the express provision that "Congress shall make no law..... abridging the freedom of the Press and in practice the Press is free to destroy men, institutions and races, or to make them live, the power being limited only by the conscience and sagacity of the men who compose this powerful Fourth Estate."

Edmund Burke

31. The Negro in Chicago, p 484,485:

"Colored citizens realize fully the extent to which propaganda is spread against them in the average newspaper under the guise of news."

"Whatever be the cause or the motive there is apparently a well organized plan to discredit the race in America and to bring estrangement between fellow Americans. A shortsighted press is contributing to this estrangement by playing upon the passions of the indiscriminating and thoughtless by its glaring and sensational headings, emphasizing rumors of alleged crimes by Negroes.

The Negro in Chicago, pp 514-519, 520-568, (one of best references in existence on this matter).

"To the Press:

Handling of News Involving Negroes

"In view of the recognized responsibility of the press in its general influence upon public opinion concerning Negroes - especially important as related to the suppression of race rioting, we recommend: (a) that the newspapers generally, including the foreign language press, apply the same standards of accuracy, fairness, and sense of proportion, with avoidance of exaggeration, in publishing news about Negroes as about whites. In this connection special attention is called to the fact that emphasis, greatly out of proportion to that given their creditable acts, is frequently placed on the crimes and misdeeds of Negroes, who, unlike other groups, are identified with each incident and thus constantly associated with discreditable conduct; (b) that the manner of news treatment be no different in the case of Negroes than in that of whites, to the end that same responsibility for equal consideration of the rights of the one by the other rests on whites and Negroes alike, in respect of the matter involved in the publication; (c) that in consideration of the great ease with which the public is influenced against the whole Negro group by sensational articles and headlines, the press should exercise great caution in dealing with unverified reports of crimes of Negroes against white women, and should avoid the designation of trivial fights as race riots; (d) that in recognition of the dangers of racial antagonism on the part of the ignorant, the unthinking, and the prejudiced of both races, publication be made, as opportunities offer, of such matters as shall in their character tend to dispel prejudice and promote mutual respect and good will.

"We especially recommend more frequent publications concerning: (1) creditable achievements of consequence by Negroes; (2) their efforts toward a higher cultural and social life, and (3) their improvement of the physical conditions of their own communities; (4) the common obligation of all citizens of all races to recognize in their interrelations the supreme duty of strict obedience to law, in spirit as well as in deed; (5) verification, so far as practicable, of all news concerning Negroes and their activities by reference to recognized Negro agencies or responsible representative Negroes.

"We further recommend the capitalization of the word "Negro" in racial designation, and the avoidance of the word 'nigger' as contemptuous and needlessly provocative."

Recommendation of Chicago Commission on Race Relations
in The Negro in Chicago, p.650.

- 32. The Negro in Chicago, pp 568-577.
- 33. " " " " pp 577-587.
- 34. " " " " pp 587-594.

Conclusions of Chicago Commission on Race Relations

"That in seeking advice and information about Negroes, white persons almost without exception fail to select for their informants Negroes who are representative and can provide dependable information.

That Negroes as a group are often judged by the manners, conduct and opinions of servants in families, or other Negroes whose general standing and training do not qualify them to be spokesmen of the group.

"That the principal literature regarding Negroes is based upon traditional opinions and does not always portray accurately the present status of the group.

"Most of the current beliefs concerning Negroes are traditional, and were acquired during an earlier period when Negroes were considerably less intelligent and responsible than now. Failure to change these opinions, in spite of the great progress of the Negro group, increases misunderstandings and the difficulties of mutual adjustment.

"That the common disposition to regard all Negroes as belonging to one homogeneous group, is as great a mistake as to assume that all white persons are of the same class and kind.

"That much of the current literature and pseudo-scientific treatises concerning Negroes is responsible for such prevailing misconceptions as: that Negroes have inferior mentality; that Negroes have inferior morality; that Negroes are given to emotionalism; that Negroes have an innate tendency to commit crimes, especially sex crimes.

"We believe that such deviations from recognized standards as have been apparent among Negroes are due to circumstances of position rather than to distinct racial traits. We urge especially upon white persons to exert their efforts toward discrediting stories and standing beliefs concerning Negroes which have no basis in fact but which constantly serve to keep alive a spirit of mutual fear, distrust, and opposition.

"That much of the literature and scientific treatises concerning Negroes is responsible for such prevailing misconceptions as that Negroes are capable of mental and moral development only to an inferior degree, are given to uncontrolled emotionalism, and have a distinctive innate tendency to commit crimes, especially sex crimes."

The Negro in Chicago, p 594

40. "On December 18, 1865, the Thirteenth Amendment declaring slavery abolished in the United States was adopted. This freed the million or more slaves to whom the Emancipation Proclamation of 1863 did not apply. It may be

said for this reason that January 1, 1866, was the beginning of the opportunity for the Negroes in every part of the nation to make progress. The following table shows some of this progress:

	1866	1922	Gain in fifty-six years
Economic progress			
Homes owned	\$12,000	\$650,000	\$638,000
Farms operated	20,000	1,000,000	980,000
Businesses conducted	2,100	60,000	57,900
Wealth accumulated	20,000,000	1,500,000,000	1,480,000,000
Educational progress			
	\$	\$	\$
Percent literate	10	80	70
Colleges and normal schools	15	500	485
Students in public schools	100,000	2,000,000	1,900,000
Teachers in all schools	600	44,000	43,400
Property for higher education	60,000	30,000,000	29,940,000
Annual expenditures for education	700,000	28,000,000	27,300,000
Raised by Negroes	80,000	2,000,000	1,920,000
Religious progress			
	\$	\$	\$
Number of churches	700	45,000	44,300
Number of communicants	600,000	4,800,000	4,200,000
Number of Sunday schools	1,000	46,000	45,000
Sunday school pupils	50,000	2,250,000	2,200,000
Value of church property	1,500,000	90,000,000	88,500,000

Negro Year Book: 1921-22, p 37.

40. The Trend of the Races: Haynes, chaps.2,3

The Negro in Our History, p 287

The Negro in Chicago, pp 184-194

Starting with no well defined family life in 1866, Negroes have established in half a century over 2,000,000 homes.

Contributions to America:

1. "His employment as a common laborer has released for more desirable employment millions of persons, many of whom are gaining thereby the leisure necessary to the development of art, invention, and literature.

Mainly through Negro labor has come the development of the four great crops; sugar, rice, tobacco, and cotton. On these most of America's wealth has been built. He has added to the industrial development of America through some 5,000 patented inventions." (Negro Year Book; pp 317-320)

2. His music is the only real American music despite efforts to attribute its source elsewhere.

VOCAL

Spirituals -

Jubilee Songs-Fisk Edition, also Hampton Edition.

H.T. Burleigh

Spirituals arranged for part songs and choruses -

The Gray Wolf

Jean My Jean

Little Mother of Mine

J. Rosamond Johnson

Negro National Anthem

Since You Went Away

Rose Song

Nathaniel Dett

Listen to the Lambs

INSTRUMENTAL

Samuel Coleridge-Taylor - Negro melodies transcribed for the piano -

Carl Diton

Organ selections

Nathaniel Dett

In the Bottoms

W. Marion Cook

Selections for Orchestra

Clarence C. White

Nobody Knows the Trouble I've Seen,
(for violin)

3. Art

Painting -

E.M. Bannister, Wm. E. Scott, Henry O. Tanner. - A number of paintings by the latter hang in the Luxemburg Gallery. His favorite themes are scriptural. Most famous paintings are: "The Holy Family," "Mary and Elizabeth," "Christ Walking on the Sea," "Christ Learning to Ride," "Hills Near Jerusalem," "The Hiding of Moses," "A Lady of Jerusalem," and "Christ at the Home of Lazarus".

Sculpture -

Meta Vaux Warrick and Edmonia Lewis have achieved distinction in this line.

4. Literature

Poetry

- Wm. Braithwaite: A Book of Modern British Verse
Anthology of Magazine Verse
Lyrics of Love and Life.
- Paul L. Dunbar: Poems.
- James W. Johnson: Book of American Negro Poetry
Fifty Years and Other Poems
- L.P.Hill: The Wings of Oppression
- Georgia Johnson: Bronze
- C. McKay: Harlem Shadows
- Talley: Negro Folk Rhymes

Fiction

- Chas. W. Chesnut: The House Behind the Cedars
The Conjure Woman
The Wife of His Youth
- W.E.B. DuBois: The Quest of the Silver Fleece
Darkwater

Prose

- W.E.B. DuBois: The Souls of Black Folk
- Kelley Miller: Race Adjustment
- Kerlin: The Voice of the Negro
- Detweiler: The Negro Press in the U.S.A.
- B.T. Washington: Up from Slavery
Other Works
- R.R. Moton: Finding a Way Out

5. Education

a. As a legislator, the Negro was a great factor in establishing the free public school system in the South.

b. Through his work at Tuskegee, Booker T. Washington gave great impetus to industrial education, which has since been advocated for white as well as black.

6. Social

As a legislator the Negro was a great factor in the establishment of eleemosynary institutions in the South. The sudden drafts on state treasuries to support these caused the Negro to be accused of graft during his short term as legislator during reconstruction days.

Recommended as the minimum bibliography:

- | | |
|--|--------|
| The Negro in Chicago
The University of Chicago Press | \$6.00 |
| The Negro Year Book
Tuskegee Institute, Tuskegee, Alabama | .50 |
| The Trend of the Races, by
George Haynes
Published by the Missionary Education Movement;
obtainable at bookstores or from The Womans
Press, 600 Lexington Avenue, New York City. | .50 |

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